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and that in this *second sense* Bede's interpretation is doubtlessly admissible."

5. *Muintir*, family, people; as *Muintir Murchadha*, the tribe name which the O'Flahertys bore before the establishment of surnames.
6. *Siol*, seed, progeny; as *Siol Aodha*, seed of Hugh, the tribe name of a branch of the Mac Namaras in Thomond; *Siol Maoluidhir*, the progeny of Maeleer, a great tribe in Leinster, who gave name to the territory of Shelmalier, in the county of Wexford.
7. *Tealach*, family; as *Telach Eathach*, the family of Eochy, the tribe name of the Magaurans in Breffney.
8. *Sliocht*, posterity; as *Sliocht Aodha Slaine*, the progeny of King Hugh Slany in Meath.
9. *Ua*, grandson, descendant: nominative plural, *ui*; dative or ablative, *uibh*. This prefix in its upright uninflected form appears in the names of Irish tribes oftener than any of the other seven. Some ignorant Irish scribes have supposed that it signifies a region or country, and some of the modern transcribers of Keating's History of Ireland have taken the liberty to corrupt it to *aoibh*, a form not to be found in any ancient or correct MS. In support of the meaning above given may be adduced the high authority of Adamnan, abbot of Iona in the 7th century, who, in his life of his predecessor St Columbkille, invariably renders *ua*, *ui*, *uibh*, *nepos*, *nepotes*, *nepotibus*, in conformity with his habitual substitution of Latin equivalents for Irish tribe names, as often as he found it practicable. Thus, in the 16th chapter of the second book, he renders *Ua Briuin*, *nepos Briuni*; in the 5th chapter of the third book he translates *Ua Ainmirech*, *nepos Ainmirech*; in the 17th chapter of the same book he translates *Ua Liathain*, *nepos Liathain*; in the 49th chapter of the first book he renders *Ui Neill*, *neptes Nelli*, i.e., the race of Niall; and in the 22d chapter of the same book he translates *Ui Tuirtre*, *neptes Tuirtre*.

We have also for the same interpretation the authority of the annalist Tigernach, who, in his Annals of Ireland at the year 714, translates *Ui Eachach* (now Iveagh, in the county Down), *neptes Eochaidh*.

On this subject it may not be uninteresting to the reader to hear the opinion of the learned Roderic O'Flaherty. Treating of the Hy Cormaic, a tribe located near Lough Foyle, in the present county of Londonderry, he says—

"*Hy* or *I* (which calls for an explanation) is the plural number from *Hua* or *O*, a grandson, and is frequently prefixed to the names of progenitors of families, as well to particularize the families as the lands they possess, as *Dal*, *Siol*, *Clann*, *Kinel*, *Mac*, *Muintir*, *Tealach*, or any such name, pursuant to the adoptive power of custom."—*Ogygia*, Part III. Chap. 76.

Besides the words above enumerated, after which the names of progenitors are placed, there are others to be met with after which the names of territories are placed, as *Aes*, people; *Fir* or *Feara*, men; *Aicme*, tribe; and *Pobul*, people; as *Aes Greine*, i.e., the people of *Grian*, a tribe located in the present county of Limerick; *Aes tri Magh*, the people of the three plains, in the same county; *Feara Muighe Feine*, the men of *Moy Feine*, now Fermoy, in the county of Cork; *Fir Rois*, the men of *Ross*, the name of a tribe in the present county of Monaghan; *Feara Arda*, i.e., the men of *Ard*, a tribe in the present county of Louth; *Pobul Droma*, in Tipperary.

Many other names were formed by a mode not unlike the Latin and Greek method, that is, by adding certain terminations to the name or cognomen of the ancestors of the tribes. These terminations are generally *raighe*, *aighe*, *ne*, and *acht*, as *Caenraighe*, *Muscraighe*, *Durtraighe*, *Calraighe*, *Ciarraighe*, *Tradraighe*, *Graigraighe*, *Ernaidhe*, *Mairtine*, *Conmaicne*, *Olneymacht*, *Connacht*, *Cianacht*, *Eoghanacht*, &c. &c. This is the usual form of the tribe names among the descendants of the Belgic families enumerated in the Books of Lecan and Glendalough, as existing in Ireland in the first century, and it is not improbable that the tribe names given on Ptolemy's Map of Ireland are partly fanciful translations, and partly modifications of them.

It appears from the authentic Irish annals, and the whole tenor of Irish history, that the Irish people were distinguished by tribe names only up to the period of the monarch Brian Boru, who published an edict that the descendants of the heads of tribes and families then in power should take name from them, either from the fathers or grandfathers, and that

these names should become hereditary and remain fixed for ever. To this period we must refer the origin of family names or surnames.

Previously to this reign the Irish people were divided into various great tribes commanded by powerful chieftains, usually called kings, and these great tribes were further subdivided into several minor ones, each commanded by a petty chieftain, but who was subject to the control of the *Righ*, or head of the great tribe. Thus, in Thomond the name of the great tribe was *Dal Cais*, from Cormac Cas, the progenitor of the regal family, and of all the sub-tribes into which this great race was divided. Immediately before the establishment of surnames, Brian Boru, whose descendants took the name of O'Brien, was the leader and supposed senior representative of this great race; but there were various other tribes under him, known by various appellations, as the *Hy-Caisin* otherwise *clann Cuileain*, who after the reign of Brian took the name of Mac Namara; the *Kinel-Fearmaic*, who took the name of O'Dea; *Muintir Iffernain*, who took the name of O'Quin; the *Kinel Donghaile*, who took the name of O'Grady; the *Sliocht Dunchuain*, who took the name of O'Kennedy; the *Hy-Ronghaile*, who took the name of O'Shanaghan; the *Hy-Kearney*, who took the name of O'Ahern, &c.

The chiefs of these tribes had generally the names of their fathers postfixed to their own, and sometimes, but not often, those of their grandfathers; but previous to the reign of Brian in the tenth century, these appellations changed in every generation.

The next article shall treat of surnames.

BOYHOOD AND MANHOOD.

Oh, for the merry, merry month of June,
When I was a little lad !
When the small birds' throats were all in tune,
And the very fields were glad,
And the flowers that alas ! were to fade too soon,
In their holiday clothes were clad.

Oh, I remember—remember well,
The scent of the morning grass ;
Nor was there a sight, sweet sound, or sweet smell,
That can e'er from my memory pass :
For they lie on my heart with the power of a spell,
Like the first love I felt for a lass.

Ay, there is the river in which I swam,
The field where I used to play—
The fosse where I built the bridge and the dam,
And the oak in whose shade I lay :
But, oh, how changed a thing I am !
And how unchanged are they !

Time was—ah ! that was the happy time !—
When I longed a man to be ;
When a shaven chin was a thing sublime—
And a fine thing to be free :
And methought I had nought to do but climb
To the height of felicity.

But, alas ! my beard is waxen grey
Since I mingled among men :
And I'm not much wiser, nor half so gay,
Nor so good as I was then :—
And I'd give much more than I care to say
To be a boy again.

N.

OLD AGE.—Remember, old man, that you are now in the waning, and the date of your pilgrimage well nigh expired; and now that it behoveth you to look towards your final accounting, your force languisheth, your senses impair, your body droops, and on every side the ruinous cottage of your faint and feeble flesh threateneth the fall; and having so many harbingers of death to premonish you of your end, how can you but prepare for so dreadful a stranger? The young man may die quickly, but the old man cannot live long; the young man's life by casualty may be abridged, but the old man's term by no physic can be long adjourned; and therefore, if green years should sometimes think of the grave and the judgment, the thoughts of old age should continually dwell on the same.—*Remains of Sir Walter Raleigh.*